574 the pass immediately relayed the news outside the pass. Within a short time Ta-i came to greet us with a group of more than ten white Lolo slaves in an impressive procession. He brought [931] with him two roosters as a present for a feast and told the interpreter to give us his humble regards. I was surprised that the same Ta-i who had been described to me by the Han-Chinese of Lei-po as fierce and cruel should turn out to be so subdued and polite in our presence. It is obvious that people act differently under different circumstances. No matter whether one is a Lolo or a Han-Chinese, he acts kindly or unkindly depending upon whether he considers the other [21] a friend or enemy.

64 622 554 564 Leadership in the clan village is secured through personal ability, but it also depends upon the amount of support one gets from members of the clan. Generally there are only very few black Lolo in the village, the white Lolo being the majority. The relationship between the two groups will be discussed in Chapter 7, "Class." It suffices to state here that the black Lolo constitute the ruling class and the white Lolo the subject class, and that the class distinction which comes from birth should not be confused or neglected. In Lolo society, a black Lolo considers as slaves not only the white Lolo [567] in his clan, but also those outside the clan. Similarly, a white Lolo, besides serving his own black Lolo master, has to serve any other black Lolo. On the other hand, as white Lolo families far outnumber black Lolo families, even though they recognize all black Lolo as masters, they have considerable influence in the determination of black Lolo leadership. Because of their number, their opinion becomes public opinion.

159 614 622 [597] In the region beyond Wu-chio about some 15 li west of Lei-po is located the village of the Sinicized Hu clan. When Hu Hsing-min was young, his granduncle [father's father's younger brother; see footnote, p. 25] had no children, and so his grandaunt of the Wu-p'ao family adopted her elder sister's son, A-cho T'ieh-mu, and brought him up in the family. After the death of the granduncle, the grandaunt of the Wu-p'ao family intended to make T'ieh-mu an heir to take charge of the Hu village and to manage family properties. T'ieh-mu was quite smart and capable, but the white Lolo refused to obey him; following the Lolo custom, they all rose to support Hsing-min as their leader and succeeded in driving T'ieh-mu out of 159 the village. When Kuo Shun-chih of the Lei-po county was in 622 charge of the government military training camp, Hu Hsing-557 min enlisted and became thoroughly Sinicized. He was friend-177 ly toward the Han-Chinese and contributed a great deal in the

182 This kind of ceremonial activity during festivals, sick-
574 ness, and rain-making occasions alters the monotony of daily routine, thereby transforming life and attuning the mind. Likewise, the visit and return visit of relatives and the exchange of gifts — for instance, the black Lolo of Hsiao-liang Shan go to Ta-liang Shan every summer to visit relatives in the same clan branch or those outside the clan — also serve to readjust inter-
182 personal relations. The family feud, the killing and plundering, the armed conflict and the negotiation for peace, the paying of indemnities and entertaining of guests are all attributable to the fluctuations of the human mind under varying circumstances as it seeks to achieve an adjustment between normal and abnormal situations so that the routine of life will alternate continuously between harmony and disorder with concomitant changes in society and progress among mankind.

000 The normalcy of daily life and the fluctuations caused by festivals constitute an annual cycle for the family. Actually the entire life of a person is itself a complete cycle from birth to old age and death. Through coming to this world and then leaving it, members of the family succeed each other to perpetuate a family line; in this way, the Lolo society pursues its course from generation to generation and Lolo culture is preserved.

844 When giving birth to a child, a Lolo mother stays at
[845] home and is helped by all the women in the neighborhood. If a difficult delivery is expected, an experienced midwife is hired and a pi-mu invited to ward off the evil spirits. When
846 the umbilical cord is severed, it is buried in the ground under the room where the mother has given birth. According to tradition it is taboo for the husband to visit his wife during this
[844] period. The Lolo consider childbirth as dirty, and for one month the mother is not permitted to go outside the house in order not to offend the door spirit, neither is she permitted to start a fire for fear she would offend the fire god.

852 [47] Three days, sometimes five, seven, or nine days
574 after birth, the child has its first haircut. To celebrate the occasion, the head of the household entertains with a feast for all his friends and relatives, who come to drink together and
[846] discuss the naming of the child. After about one month the
851 child can be held outside the door and the mother is allowed
574 to take it to her parents' house. If they live far away, however, she will usually make the trip during the New Year. The
● 431 first time the maternal uncle's family sees the baby, they give
604 it gifts of oxen and sheep, as well as clothes and furniture. From this custom one can see the close relationship between the

836 marriage. Therefore illicit love between cross-cousins is not
605 prohibited by society. As to the selection of mates, marriage procedure, the wedding ceremony, and other like subjects, these will be discussed in the next chapter.

591 When a woman marries, she goes to stay with her hus-
592 band. They have a small family of their own, living separately from the husband's parents and managing their own independent economic life. Upon the birth of a child, they themselves begin to assume parental responsibility.

527 The birthday of a Lolo man is not taken very seriously
574 until he reaches the age of forty. After forty, every birthday is celebrated with a feast for which cattle is killed and prepared for food. Relatives and friends come to congratulate
● [431] him with gifts of wine and sweets, while his son-in-law, sister's son, and others present cloth or cotton goods. The guests are entertained with food and wine by the host during a most enjoyable evening for the family.

764 Death and burial has many complicated forms of cere-
182 mony, most of them related to religion and magic. The bur-
[614] ial ceremony is the occasion for the largest clan gathering and has a great influence on Lolo social life. As death and burial are painful to those who survive, the blood kin of the deceased seem to forget how to act and behave themselves after much crying and wailing; so the neighbors and relatives come to offer their condolences and sympathy, while the formality of the ceremony helps the blood kin to overcome their psychological block and to return gradually to normal life. In the course of time, the burial ceremony becomes conventionalized and its prescribed forms are followed generation after generation. For this reason, it performs the important function of achieving social solidarity and the stabilization of human psychology. Several years ago when an old Lolo of the En-cha branch died, thousands of mourners came from all over Liang Shan to pay tribute, and the event aroused a great deal of excitement. This represents an abnormal aspect of Lolo life and helps to establish equilibrium and make adjustments in their social system. It also shows the close interrelationship between the family and clan kin as well as larger social groups.

1/1 [Errata. Should be crisis —analyst.]

438 utensils, and the like have considerable mobility in the Lolo community. Han-Chinese slaves constitute the most important [567] commodity for transactions. Traditionally, the Lolo are not 574 interested in business dealings, but are most hospitable in entertaining guests. Even today all Lolo people, except clan enemies, can get free lodging and board anywhere in their region. The entertainment of strangers has become a custom which no host can neglect. Every year the Lolo of Hsiao-liang Shan always take a trip to Ta-liang Shan to visit fellow clan members or friends and relatives. During their travels, they can stop at any house on the way and are assured of entertainment by the host. No matter what kind of food is served, it is shared equally between host and guest, and no one is allowed to enjoy it by himself. The miser is despised by society and [577] not tolerated by tradition.

[67] The custom of entertaining guests is so common 574 that sometimes in order to meet the demands of custom the 576 host has to treat rather cordially any stranger who comes to 578 him, even though he may not like him personally. Otherwise the stranger might get angry and do something mean to him, and the incident may even lead to a clan feud. It is also a 574 common social custom for the Lolo to share his food with those 576 who are present instead of enjoying it alone. This custom, when carried to extremes, becomes compulsory and rather inconvenient to people. I still remember when the inspection team reached Ting-chia P'ing in Liang Shan, we stayed at the house of the black Lolo, Ting Yü-k'e. Our headman-protector, Ta-chi, had with him a slave who was a wine carrier, but instead of taking him to the house, Ta-chi hid him on the mountain. I asked the interpreter about this and learned that if the wine carrier should stay with the Ting family, then the wine had to be shared by all present and it would be gone before it could be transported to San-ho-i-ta.

574 This kind of hospitality is observed mutually according to social etiquette. In the wild Liang Shan region where the 182 population is sparse and traveling difficult because of the lack of modern hotels and teahouses, the villagers entertain strangers who travel there with the expectation that someday when they themselves are on the road they will receive similar treatment from the different clan families in other villages. Therefore we know that the entertainment of strangers, like many other aspects of a primitive society, is a kind of social structure designed for adaptation to a special environment.

● 431 In the preceding chapter on marriage, we have men- 182 tioned that the exchange of gifts between the bride's and the

431 182 groom's families is a kind of economic trade. Ordinarily relatives and friends also exchange gifts during each other's visits. This custom helps to adjust the distribution of products and handicrafts in the society. During the inspection team's stay at Liang Shan, except for a few poor white Lolo families who asked for silver in exchange for food, the majority of Lolo families all voluntarily prepared food for us by killing oxen, sheep, chickens, and pigs, or by boiling corn and potatoes, the kind of entertainment given us varying with the economic situation of each family. The inspection team usually estimated the amount of expenses incurred by the host and then gave him in return such gift articles as cloth, salt, scissors, mirrors, needles, and thread.

177 436 The distribution of wealth and goods among the Lolo was originally based on the principle of entertaining strangers and exchanging gifts. Since their contact with the Han-Chinese, however, a trade system has gradually developed. The medium of exchange is silver, measured by the ounce or in ingots. This traditional Han-Chinese system has now penetrated deeply into the Lolo community and is used consistently. Lolo currency is quite influential in the border area. Silver coins are still widely circulated in P'ing-shan and P'ing-i Ch'ang east of the Lolo territory.

439 The Lolo go to Han-Chinese cities or towns to buy commodities, the main items being salt, wine, cloth, and other articles of daily use. Lei-po, P'ing-pien, and Hsi-ning are all important trading towns for the Han-Chinese and the Lolo, who continuously [68] visit this area. The twelve Encha branches use Ma-pien and Hsi-ning as their trading centers, while the A-lo, A-cho, and the nine Sinicized Lolo families trade mostly in Lei-po.

[249] The Lolo territory being beyond the control of the county government in border areas, the Lolo have been engaged in opium planting in recent years. The opium is exported and sold in the Han-Chinese territory with enormous profits. Therefore the Lolo's economic conditions are above [511] those of the average Han-Chinese. The Lolo use the revenue from opium to trade for guns and silver in the Han-Chinese territory. In the early years of the Republic, when Yang Ch'un-fang's troops were stationed at Lei-po, they sold guns to the Lolo for a huge profit. Since then arms have flowed [411] continuously into Liang Shan with the result that today nearly every Lolo household has a gun. As the circulation of silver money is prohibited by the government in the Han-Chinese territory, the ruffians there are engaged in the lucrative

564 another clan. Sometimes, when a white Lolo "subject" be-
567 comes so poor that he does not have an inch of land to stand on, the black master would not help him financially but would take him in as a household slave. Therefore there is considerable mobility among the white Lolo "subjects" and the household slaves. This mobility works two ways, for not only can the "subjects" be reduced to slavery, but also the slaves can be promoted to the "subject" status if they succeed in gaining their master's confidence.

564 Even those white Lolo who have acquired a "subject" status and are economically independent have to regulate their every action according to the black master's whim and take orders from him. If they rebel or seriously offend the black Lolo, they would be beaten or even shot to death. A landowning white Lolo often seeks to increase his holdings and accumulate wealth. In this case he could lease more land from the
[427] black Lolo if his own is not enough, the rent paid varying from 40 to 60 per cent of the harvest. This relationship is similar to that between landlord and tenant. Actually, the white Lolo have many economic obligations to their master. During the
[466] busy farming season or while building a new house, the master can summon the white Lolo to work for him without any compensation except for food and drink. During a clan feud,
[628] when the master musters the adult males for the fight, all white Lolo have to join. If the feud is settled through negotiation and the master has to pay indemnity, everyone of his white Lolo "subjects" has to contribute a share in varying amounts, depending upon the financial condition of the family.
564 At the New Year, each white Lolo household would present to
● 431 the master one bottle of wine and one half of a pig's head as a gift. They would also offer wine and other gifts on special occasions in the master's household, such as weddings, burials, and cremations. If the master takes a daughter-in-law, the present is a pig; if the master gives a daughter away in marriage, the contribution includes, besides the wedding gift, some silver for the girl's pocket money. In the event of death and burial, they contribute oxen and sheep for the sacrifice; in a religious ceremony, they offer wine in amounts from 20 to 100 catties. In addition to these contributions, the white Lolo "subjects" have an obligation to share expenses whenever the master entertains guests, needs financial help, or faces an emergency.

564 The social position of the black and white Lolo, as well
567 as their class status, can be observed from their daily life,
554 activities, and attitudes. At home, both male and female black

564 outsiders, they are always meek and obedient in front of the
156 black Lolo, no matter to which branch or clan the latter may belong. This attitude, of course, is only generally true. As exceptions, there are also weak individuals among the black Lolo and strong ones among the white.

As a whole, the relationship between the black and white
564 Lolo is that between members of the upper and lower classes.
567 Economically, it is the master-slave relationship; socially, it is the superior-inferior relationship; politically, it is the ruler-subject relationship. Actually, the black master is neither severe nor cruel in ruling his slaves. Notwithstanding the difference in class and social status, they enjoy equal material welfare. If a black Lolo visits a white Lolo, [75] the
[567] latter would treat him as the guest of honor and entertain him with all hospitality. In the case of a white Lolo visiting the black, he too will be provided with food and lodging so as not to starve or freeze. Ordinarily, all the food in the black Lolo
[562] household is shared equally by its members. If the master has some fresh and new food, he shares it with his slaves, their children not excepted. During festivals or wedding ceremonies, when cattle are killed and the feast spread, they all enjoy the meat and empty the wine to welcome each other. If the master of the house entertains the guests generously and treats his slaves well, his reputation will spread far and wide and more "subjects" will come to him.

The fair treatment accorded the slaves is not confined
567 to the distribution of food. All the clothes and ornaments of
431 household slaves are supplied by the master. If a guest gives gifts to the master, he should also give some to the slaves; otherwise, even though the slaves dare not utter any complaint, the master and mistress will show their dissatisfaction on their faces. At all the houses where we stayed overnight during the inspection trip, we always prepared two sets of gifts, one for the master and the other for the slaves, in accordance with Lolo tradition.

The care and protection given to white Lolo slaves by
564 their black master are not limited to material aspects alone;
567 they also have important psychological bearings. If a white Lolo slave has some trouble, the master would do his best to help. It is clear that by assuming responsibilities for the white Lolo slaves, the black Lolo is able to make the white Lolo obey him voluntarily without reservation. Therefore, up to this time, no white Lolo rebellion against the black Lolo has been reported. Before the inspection team entered Liang Shan, we hired Li-ch'ü Ta-chi as our headman-protector.

sometimes, the white Lolo under different black Lolo
564 masters may become involved in a conflict and eventually start
628 a feud which, once the situation gets beyond control, may lead
627 to an armed fight between two black Lolo clans. On the other hand, whenever the white Lolo under the same black Lolo master have a dispute, the black Lolo would come out to arbitrate and afterwards receive from the white Lolo a present of cattle as an expression of gratitude.

621 In a one-clan village, where there is only one black
564 Lolo leader, the white Lolo are assured of the safety of their lives and property and can serve their master wholeheartedly, but those white Lolo who live outside the village, between two clans, or in some remote area have to serve black Lolo leaders of two or more clans in order to live in peace and quietness without being harmed or destroyed. Besides their own master, these white "subjects" have to submit to the black Lolo of the other branches for added protection. To pay respects to his
● [431] other master, the white Lolo offers a pot of wine and a half of a pig's head as presentation gifts in recognition of his new "subject" status; he also contributes wine and food for every New Year festival. Automatically, he discharges all the obligations of a "subject."

[614] The Ch'ê-pi white Lolo branch at Ku-p'eng is subject to the Wu-ch'i branch, but most of its members also serve the headman-protector of the Li-ch'ü branch. At La-li Kou, which is an important pass to and from Liang Shan and a thoroughfare for the various clans, the people are heterogeneous in composition and the place itself is far from being a one-clan village. So the "subjects" there belong at the same time to a number of different black Lolo branches in order to ensure the safety of the community. Thus the relationship between the different clans, as well as the relationship between the black and white Lolo, is by no means simple with well-defined boundaries, but rather complicated, overlapping, and varied according to local developments.

564 In the Lolo territory the Han-Chinese slaves, who form
567 a separate class, occupy the lowest position. In a black Lolo family only a small number of white Lolo serve as household slaves, the majority of them being Han-Chinese. The white Lolo could not make slaves of other white Lolo but they could capture or purchase Han-Chinese as slaves, commonly called san-t'an wa-tzu. The white Lolo serve only their black master
[78] whereas the Han-Chinese could also become slaves of white Lolo. The status of Han-Chinese slaves is therefore very inferior.

567 The origin of Han-Chinese slaves can be generally
727

513 The temperature indoors in the morning was 42° F. Going outside a little later on, with snow all over the ground, I saw one of the young men with his cloak over him lying in a field fast asleep. Men who can stand such exposure are very hardy indeed.

576 574 After I had had a shave, an operation in which the people were greatly interested, I sat down to write up my diary. While doing so a wizard came in, bringing a skin of wine to offer to Ah-pooh and his guests. He put the skin on the floor in front of a trencher and then dipped out a basin full of the liquor, which he poured into still another basin. The nephew of the wizard then offered this to the old man as head of the household. Had the lady, Ah-hleh, been present, he would have first offered the wine to her, but by her being absent the husband got it first. The nephew bent one knee to the ground as he made the offering, being very careful to turn his head aside lest by any carelessness he should breathe into the wine. After giving the basin to Ah-pooh the nephew gave basins to the guests in turn, going, as he did so, through the same ceremony. Then came the turn of the retainers and others who were present, and when offering to these the nephew stood up. The host and the guests may drink their wine slowly, but the retainers and slaves must drink their basins empty at a draught. Otherwise they are supposed to be disrespectful to the host, their overlord. Ah-pooh drank four basins of the wine.

• 431 After the presentation of the wine the wizard stated his business. He was going to get his son married and had not enough sheep for the feasting at the ceremony. He expected a lot of guests and wanted the old gentleman to assist him in his difficulty. The gift of wine is supposed to open the

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

431 generosity of the heart and to make it more probable that a request will be granted. A gift of wine usually means that there is a request for some favour to follow. When an overlord wants to put an extra impost on his tenants or retainers he follows the same course as the wizard. He calls them all together, gives them a good drink of wine, often even getting them quite muddled, and then he unfolds his plans. These are frequently agreed to on the spot and carried out in soberer moments when there is not the same enthusiasm for the overlord's interests. I think the wizard got a favourable reply to his request for help in connection with the coming marriage. As a rule the overlords find it pays them to treat their own people fairly well in such matters as this.

136 Around the farmstead were a number of wax-trees, and on these were resting a colony of magpies. They fled before our approach, and as they settled in a field near by I counted over fifty. There is a story that in the old days the magpies were all white and lost part of their whiteness as a reward for being the bearers of evil tidings. These birds are very tame and, like their relatives the ravens, are arrant thieves.

000 News was brought to us after the wizard left that there was a plot brewing among some of the clans who were not friendly to the people we were visiting to capture Mr Long and myself as we should return towards the Yangtse later on. This was the first news of a well-concocted scheme, at the bottom of which was Mr Tien and the Chinese at the ferry market town. They were going to play another game with us and hoped that we should be the disastrous losers this time. Two strong unfriendly tribes have their lands bordering on

565 been hereditary, its members are slaves by birth, so that the idea of slavery has been inculcated in them from childhood and it is not easy, as a rule, to break away from social traditions. Secondly, as their culture is very low and their education not much to speak of, the Wa-tzu have therefore never had the means of cultivating the idea of independence and liberty, and they cannot even dream of joining together for a class struggle. Thirdly, although there is no equality whatever in the social positions of the Heh-I and Wa-tzu and this class distinction can never be overcome, nevertheless, in respect to their economic situation and the simple pleasures of life which they enjoy, the Wa-tzu are accorded much more equitable treatment than that accorded the lower classes in other societies. These conditions that contain elements of socialism are actually an important factor in preserving the unequal class system in the I region of Liang-shan, and the chief reason for which the Wa-tzu have never rebelled. The greatest need of the common people in any society is a stable life in which there is safety and protection. More concretely, although the Heh-I consider themselves most superior, they really do not get much more enjoyment out of life than the Wa-tzu: e.g., should a Heh-I invite his Wa-tzu to dine with him at home, the master-slave relationship is of course very clearly defined--the Wa-tzu do not sit at the same table as their master, but dine with the other Wa-tzu. But, regardless of the master and slave status, /110/ the food served is the same for all. This practice differs from that in other places and constitutes an equality greatly enjoyed by the Wa-tzu. A Heh-I family usually leads [527] a very frugal life. Occasionally, however, when a reception is prepared for honored guests (e.g. Chinese officials) or for relatives and friends at a wedding or funeral, the master would summon all his Wa-tzu to enjoy and share the feast with him. From the economic point of view, a Wa-tzu can buy the land which he cultivates himself and need not pay land tax to the Heh-I. His main obligation to his [465] master is to till the latter's field for a certain number of days each [431] year without pay. In addition there are some set customs of presenting gifts for weddings and on New Year's and other occasions, all of which are common expressions of goodwill and not a burden to the farmers. Except for the fact that class inequality can never be surmounted, the relationship of the Wa-tzu and their Heh-I master is [421] similar to that of the tenant and landlord among the Chinese. The Lolo "tenants," however, do not have to pay rent or tax to the government and need only contribute free service to their master. Should

captives made into Wa-tsu have become assimilated in this respect. They are hardly to be blamed, for the scarcity of clothing in Liang-shan makes it necessary to mend tears in the clothes immediately. In addition to these necessary articles, the I like everything used by the Chinese. They have never seen and long for many of the articles which we consider necessities. Naturally the feelings of the women are particularly acute in this respect. It is hence advisable to take along some of these dainty articles in order to create good will. The women like small mirrors best. They are also very pleased to have woolen yarns and silk threads as adornment on their heads, and will jump with joy if given an ordinary woman's handkerchief.

Although currency is not used in trade among the I, there is nevertheless a fixed price for each article, with its value in terms of silver. As a Heh-I host always puts up a front and never asks directly for remuneration for food and lodging, the guest must himself prepare the salt and cloth to present as gifts. After a night's lodging it is best to present these gifts in the early morning before breakfast, so as to relieve the host of all doubts and in this way to receive an even greater consideration. The quantity of gifts depends upon the type of reception. The I always entertain strangers as a group, /137/ no matter how big it is, for example, they will slaughter a sheep for a group of ten people or just for one person. The amount of remuneration has nothing to do with the number of people involved. Buckwheat buns, potatoes, etc., are not of great worth in the I region, and so the remuneration depends mainly on the nature of the animal slaughtered--whether it is a sheep, pig, or chicken. The guest's payment should equal the amount spent by the host for the feast or preferably exceed it by 50 per cent. Otherwise the host will show displeasure in his face if not in actual words. If one is ignorant of the local market price, by watching the words and expressions of the host--whether he is full of thanks, merely thankful, or cold to the point of displeasure--he can judge whether the gifts are too elaborate, just right, or perhaps too meager. Thus he may acquire a criterion for later occasions. For example, if at one place the price of a sheep is eight taels and that of a piece of cloth two taels, then the remuneration for a sheep reception should be six pieces of cloth, or, to please the host even more, an equivalent amount of salt, which is about four or five chin to one piece of cloth. In spite of the low price of salt in Hsi-ch'ang, travelers prefer to give cloth instead of salt because of the enormous transportation costs of the latter. The I region is however in great need of salt. When the remuneration paid in cloth

435 is a little below average, the host is usually too embarrased to ask for more. But not so with regard to salt. Even if a sufficent amount of cloth is given, the host or hostess, and even the tang-chia Wa-tzu, 435 will still attempt to "borrow" some salt from the guest. When too many 263 people ask for it, one can only break up the salt lumps and give every one a pinch. The salt eaten in the I districts west of the Mei-ku River comes from Yen-yüan hsien, so that the people there are more than satisfied with the salt from Hsi-ch'ang. The I east of Mei-ku River are much harder to please for they are used to the snow-white salt produced at Wu-t'ung-ch'iao and imported from Lei-po, and find the salt lumps from Yen-yüan hsien much too black and dirty.

485 For one night's lodging and two meals at a Heh-I family, a re-
435 muneration of four pieces of cloth is sufficient for a group of ten or fewer people; to give six pieces is more than generous. Those who are more familiar with the situation can get by with just one piece of cloth and two chin of salt for one or two people. Those who know the host very well can save even more by negotiating with the host beforehand so that both parties need not spend excessive sums, but make a simple exchange of salt and cloth for food. Half a chin of salt brings in more potatoes than needed. One cannot avoid being somewhat wasteful in one's first trip through Liang-shan. For example, we brought along a considerable amount of salt and cloth in our recent trip, but on mid-way we discovered the danger of having too little on hand. /138/ Everything was exhausted by the time we reached Lei-po, and we still owed the I some salt lumps. To be properly prepared is not an easy matter.

485 Gifts of salt and cloth to the host are a necessity, but in addition
●431 there are other social requirements. It is considered impolite not to present gifts such as needles, thread, woolen yarns, etc., to the hostess and her daughters. Anyone left out will come forth to ask for her share. It is also advisable to give one chin of salt to the tang-chia Wa-tzu, and some needles and thread to the ya-t'o (female servants) who serve at meals. Gifts to other Wa-tzu who come to ask are not a necessity; it depends upon the savoir-faire of the guest.

482 The host may be approached in the matter of hiring his Wa-tzu
435 in the transportation of luggage. A price is set by the master for each Wa-tzu, and the guest must pay without bargaining with the latter.
804 The pay given to each Wa-tzu is generally from half a chin to two chin of salt for one station depending upon the distance. Once the carriers have been appointed, the salt is weighed and paid immediately. An